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3. Hair of an Indian of Canelos.

4. Specimen of the poison used by the Indians of Canelos, to put on the points of their arrows.

5. A poisonous fruit used by the Indians of Canelos, to prevent the bite of flies.

Mr. Wilson also tells me that he is preparing a paper for the Anthropological Society on the Antiquities of Santa Elena, near Guayaquil ; as well as one on the Indians of Canelos.

In a previous communication Mr. Wilson informs me "My journey into Canelos gave me the opportunity of examining the heads of eight Indians of rather impure breed, who carried my baggage down to that country. On my return I obtained thirteen of the Canelos Indians to accompany me up, and had intended examining their skulls, in particular, on arriving at the first white settlement, but they ran away. I have made a bargain with a trader to get me some of the small heads of the Jivaros, from the Indians of Canelos, who are their enemies."

Dr. CARTER BLAKE said that the skull was of a most interesting character. The squamosal suture had been obliterated early in life, and the triquetral severance of the upper half of the superoccipital bone was very large. The skull was certainly of great interest whether it came from Chimborazo or not.

The following paper on the character of the negro, contributed by the late Dr. John Davy, F.R.S., was then read :—

On the Character of the Negro,—Chiefly in Relation to Industrial Habits. By JOHN DAVY, M.D., F.R.S.

In using the term negro, I wish it to be understood as applicable to the African races whatever their tint of colour,—that infinitely varying from the lightest brown to almost black.

As the title of my paper indicates, it is my intention to speak chiefly of these races as regards their fitness for work and their propensities for, or against labour.

As commonly described,—they are represented as slothful,—to whom labour is absolutely distasteful. Thus an author, who has written so well recently of the people of the United States—Mr. Dicey—in his *Six Months in the Federal States*, speaking of the negroes, contrasting the whites and the blacks as to industrial tendency, says of the latter : "As a matter of fact one cannot doubt that a people, to whom work is naturally distasteful, cannot stand a chance on the same soil and under the same conditions with a race—the whites—which works for the sake of work, as well as for gain. Now supposing emancipation to take place—he wrote before its realisation—the stigma to be removed from labour, and free white labourers to pour, as they would, into the Slave States, black labour would not, I think, stand the competition, and would gradually be driven out of the field"—adding, "It seems as though, by some inscrutable law of nature, the white man and the black man cannot live and work together on equal terms on the same soil. Where the white man comes, the black man has disappeared hitherto, and I fear that America is not likely to prove an exception to the rule."

Now is it true that there is this marked distinction of races? Is it true that the nature of the white man and of the black is essentially different, and that *ab origine* the negro is doomed to remain a degraded being, but little raised above the brute?

I think it is not true. I remember in reading the last work—may it not be his last!—of the eminent African explorer Dr. Livingstone, being much impressed by the following passage:—"It is rather"—he says—"a minute thing to mention and it will only be understood by those who have children of their own, but the cries of the little ones, in their infant sorrows, are the same in tone, at different ages, here, as all over the world. We have been perpetually reminded of home and family by the wailings which were once familiar to our parental ears and hearts,—and felt thankful that to the sorrows of childhood, our children would never have superadded the heart-rending woes of the slave-trade."

As is the child, so, I believe, is the man as to all natural proclivities. What our great dramatist makes Shylock say of the Jew, comparing him with the Christian, is it not applicable to the negro compared with the white? Allow me to read the passage,—substituting *negro* for *Jew*, and *white* for *Christian*: "I am a negro: hath not a negro eyes? Hath not a negro hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a white man is? If you prick us do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die?" I will proceed with the quotation no further,—from the belief that the negro is far less revengeful than the Jew is described to be.

But quitting these generalities, let us consider the two,—the white man and the black in relation to bodily structure. Is the organisation of the negro in any particular such as to render him inferior to the white man for labour, commencing with bodily labour? Certainly not; the average negro having muscles as well developed as any European. Indeed, I hardly need remind you that it was on account of the superior strength and power of endurance, that the African at the recommendation of the humane missionary Las Casas—a recommendation he lived grievously to lament—was first brought into the Spanish colonies; but too late, alas! to save the lives of the feebler natives and the extinction of a race unable to bear the toil exacted by their cruel employers.

Now, what an animal is fitted for by natural organisation, that he commonly delights in doing. According very much with their muscular structure are the native propensities of animals. We do not expect that greyhound, or stag, or race horse, so admirably adapted for speed, would be otherwise than swift: by a parity of reasoning ought we *à priori* to expect, that the negro with organs as well adapted for work as the most industrious races, should be inferior to them in capacity for work.

In the West Indies I have looked on when boys and lads have been at play; and I could not fail to admire the zest with which they en-

gaged in their sports and the cheerful alacrity and activity they displayed when so occupied. Nor have I been less struck with the persevering labour and diligence I have had occasion to witness in the instance of the negro, when occupied on a bit of land of his own, which he had bought, and was cultivating on his own account.

To show that I am not peculiar in the opinion I have formed of the capacity of the negro, I shall take the liberty of reading two or three extracts from the works of men, whose authority cannot be questioned. I will first quote Dr. Livingstone; and again from his last work: speaking of the Manganja people, far in the interior, and exempt from the curse of slavery, he remarks, "They are an industrious race; and, in addition to working in iron, cotton, and basket-making, they cultivate the soil extensively. All the people of a village turn out to labour in the fields. It is not an uncommon thing to see men, women, and children hard at work, with the baby lying close by, beneath a shady bush. When a new piece of woodland is to be cleared, they proceed exactly as farmers do in America. The trees are cut down with their little axes of soft iron; trunks and branches are piled up and burnt, and the ashes spread on the soil. The cane is planted amongst the standing stumps, which are left to rot. If grass land is to be brought under culture, as much tall grass as the labourer can conveniently lay hold of, is collected together and tied into a knot. He then strikes his hoe round the tufts to sever the roots, and leaving all standing, proceeds until the whole ground assumes the appearance of a field covered with little shocks of corn in harvest. A short time before the rains begin, these grass shocks are collected in small heaps, covered with earth and burnt,—the ashes and burnt soil being used to fertilise the ground." He further states—"Iron ore is dug out of the hills, and its manufacture is the staple trade of the southern highlands. Each village has its smelting house, its charcoal burners and blacksmiths. They make good axes, spears, needles, arrow heads, bracelets, and anklets."*

The next author I shall quote, is another distinguished African traveller, Sir Samuel Baker, who, at the meeting of the British Association at Nottingham, in his observations on the African character, contrasted tribes in two different localities: one unfavourable to progress of any kind; the other more auspiciously situated. The first, who inhabited this vast region of morasses extending on either side of the White Nile between 10 deg. and 15 deg. N. lat. "Naked savages, of emaciated forms, the lowest type of negroes, physically and morally." "There," he remarks, "no iron is found, and therefore no iron manufactured. This, the manufacture of iron, one of the causes of the superior condition of the tribes more favourably situated, such as those who inhabit the higher land between 4 deg. N. and the equator—a cooler, drier, healthier climate, and where the art of making iron is every where practised, and instruments of great beauty are made. The Unyora people, he remarked, have invented a kind of hoe that might be copied to advantage by Europeans." Now, surely the smelter's art and the blacksmith's art are not arts suitable to the indolent. The

* *Expedition to the Zambesi and its Tributaries.*

same traveller found the natives of Ungoroo within two degrees of the line "decently clad," who "considered the indecency of nakedness in the same light as among Europeans." These are his words, and I might quote other passages to the same effect from his book. Thus, in one place, he says "It was a delightful change to find ourselves in comparative civilisation: this was evinced not only by decency of clothing, but also in the manufactures of the country," and he specially mentions "a fine quality of jet-black earthenware."

The next authority I shall refer to, was a man who may be said to have sacrificed his life in the cause of humanity—good Bishop Mackenzie. He, on arrival in the Manganja country, then in company with Dr. Livingstone,—seeing how that hilly region was cultivated, remarked to his companion: "When telling the people of England what were my objects in going out to Africa, I stated that, among other things, I meant to teach these people agriculture,—but now I see that they know more about it than I do." And, this you perceive, accords with the quotation before given from Dr. Livingstone, showing the manner in which land was cleared and brought into cultivation.

Anonymous authorities may commonly be objected to, but when I mention the well known signature of *Jacob Omnium*, I trust I may bring forward his evidence with the certainty that it will be received as trustworthy. The words that I shall quote are from a letter of his that appeared in the *Evening Mail* of the 21st of September, 1866, in reply to some remarks on the negro of the most disparaging kind. He observes: "I see no proof that the negro requires a greater stimulus to work than the white man:" adding, "Some of the first sailors I have seen have been pure negroes, and the Kroomen of the coast of Africa, are well known to all who have frequented the coast, for their intelligence, fidelity, and energy as gangsmen, both by sea and land." And, he further remarks, in proof of the inaccuracy of the opinion of the mental powers of the negro becoming stagnant at an early age—about that of puberty, "That he had in his employ between twenty and thirty years a black engineer, born and bred on his estate who had during that time entire charge of a powerful steam-engine and sugar mills; and a black boat captain, also born and bred on his estate, who during that time had entire charge of a schooner of sixty tons manned by negroes, and constantly plying backwards and forwards between the capital of the colony—George Town, British Guiana—and the coast, on a stormy and open sea-board, without any harbour of refuge in bad weather, and on no one occasion had I reason to suppose I could have been better served by white men." This opinion of Jacob Omnium that "The negro requires no greater stimulus to work than the white man," is confirmed by Dr. Livingstone most fully, where he says: "When it is for *their interest*, blacks work very hard."

Allow me to submit to you one more quotation. It is from a very interesting narrative of a tour through the island of Jamaica, with remarks on the social and industrial condition of the people,—the emancipated negroes, by Thomas Harvey and William Brown. The passage I select, is descriptive of what they witnessed on a well ordered estate. "We next drove to the Arcadia estate, the residence

of a gentleman who as proprietor of several estates and attorney for others, exercises an influence which is beneficially felt throughout the parish. On these estates work proceeds with the same regularity as in a well ordered English establishment. The secret consists in the punctual and weekly payment of wages, the firm but kindly handling of the people, and the discouragement of all harsh language and improper conduct on the part of the overseers or book-keepers. During our call the weekly returns of work on two of the estates were brought in, from which we were allowed to copy the following items of wages actually earned in one week :—head boiler man 15s. 4d. ; boiler-men and stokers, each 11s. 8d. ; still-man, 9s. 9d. ; engine-driver, 15s. ; cane-carriers, 11s. 6d. ; carpenters, 2s. 3d. and 2s. per day ; mason, 2s. per day. The earnings of the rank and file were of course on a smaller scale.”

“*Manchester*,” they further remark, “is probably at present the most advanced and prosperous parish in the island. Coffee is its great staple. The value of this crop, for the whole island, we heard computed at £300,000, of which two-thirds is grown by the smaller settlers. Some of the people are fairly rising into a middle class. We found one black freeholder, once a slave, living in a house, which with its out-buildings, coffee-floor, &c., must have cost several hundred pounds, and what was better still, was comfortably and even elegantly furnished with books on the table, and framed prints on the walls.”

I trust I need hardly observe that I should not have brought forward the evidence afforded in these quotations, were I not, from what I knew myself of the people to whom they relate, satisfied of their accuracy. During three years spent in the West Indies, and I visited all our colonies with the exception of Jamaica, I had tolerable opportunities of becoming acquainted with the coloured races ; and from my own knowledge, I might state particulars all in accordance with the statements already submitted to you, to show that the negro as regards industry, does not deserve the stigma of inferiority to the white man, so far as his aptitude for labour and his inclination to labour are concerned. My belief is that under similar circumstances, with like motives to industry, or the absence of such motives, little difference would be appreciable as regards labour in the two races.

It seems to me somewhat idle to say that the white man has an innate love of labour, or, as Mr. Dicey expresses it, “works for the sake of work.” Activity, a certain vital energy, whether of muscle or of brain, may be said to be innate,—but as germs for development and growth, according to the circumstances, in some measure, which may be favourable, or the contrary, to their direction and perfection.

In Barbadoes an opportunity offers of comparing the two races, placed not precisely in the same circumstances, but as nearly so, probably, as possible, at the present time ; viz., the emancipated negroes and their descendants, and the poor whites, the descendants of the original colonists. Whilst the former were made to work during slavery,... the latter were free to work or not, according to inclination, and the men, these very whites, constituting the island militia, and having an

allowance of pay and a portion of land accordingly, and often a slave or two, considered field labour beneath them, and grew up in habits of idleness, spending much of their time in cock fighting, drinking and other amusements. The habits thus acquired have adhered to them. Under less favourable conditions since emancipation and the loss of their militia allowances, they have fallen lower and lower, and are in every way a degraded race; mostly weakly and unhealthy, and often depending more on the industry of their wives than their own—these Whites also—but who resisted the temptations to which the men were exposed, and never lost their habits of domestic thrift and industry, which they inherited from their English parentage. The negroes, the reverse of these poor Whites, on emancipation, with their acquired habit of labour, when free, found labour easy and comparatively pleasant, having no longer the terror of the whip urging them to over exertion, but the stimulus of wages, with the comforts and enjoyments which such wages would procure them.

During slavery, in its worst time, the black population was constantly on the decrease, owing to the undue mortality occasioned by hard labour and ill-treatment. No sooner was the slave trade abolished, and it became the interest of the planter to mitigate the condition of their labourers, than the tide began to turn, and the births exceeded the deaths; and so continuing after emancipation, there is now such an increase, as to meet all the wants of the estates and the demands of the planter,—with an excess permitting of emigration. And what is remarkable, the produce of Barbadoes has increased in somewhat the same ratio, and is greatly more than during the period of slavery. And it is remarkable too, that even amongst the planters a general contentment prevails, they finding themselves in a far happier state, working their properties with willing labour, instead of with forced labour. I have heard a proprietor say that during the olden time he never put his head on his pillow without dread of something that might occur during the night—such as a corn field on fire, or rising of slaves. Then every island had its place of refuge; and a white militia was constantly ready to act. Further details on this subject might tire your patience; but knowing how strong is the persuasion that the negro is an idle being, I will ask your indulgence, whilst relating the experience of one of the planters of Barbadoes at a critical time, arising out of a panic in the money market. He had been peculiarly successful, and this mainly owing to the system he followed with his labourers, paying them daily, and with strict justice, when on task-work, according to the amount of work done; thus, with a kind manner towards them, gaining their confidence and regard. During this crisis, he continued their daily payments as long as possible; at length when his means were exhausted, he called the labourers together and acquainted them fully of his inability to pay them for the present, any longer. To a man they volunteered to keep two of his estates, those on which they had been employed, in order, waiting for a better time for remuneration. The same gentleman had recently purchased a third estate,—the labourers on which were in a manner strangers to him. These men all struck work. The others hearing of this, a

second time came forward and offered to keep this property also under culture on the same condition as the two before mentioned—an offer that was gratefully accepted. What should we say of farm labourers in our own country, or in any other European country, who so tried, would have acted in the same manner? Would they not deserve the highest eulogy? And, these negroes, many of whom may have been slaves and have felt the lash of the driver, do they not merit highest praise.

I should be wandering from my theme were I to digress on the great subject of the unity of the human race: yet I am tempted to say a few words about it, for which I must again ask your indulgence.

As regards differences of bodily structure, I believe I may confidently say, that comparing the two races, the whites and the negroes, they are trivial, and not more remarkable than the variations observable in the several coloured races, whether Chinese or Malays, Hindoos or Australians; and less remarkable than those which are witnessed in any species of our domestic animals. Dr. Livingstone remarked that he had “never seen a perfectly black African,” the colour being different shades of bronze,—and in the highlands especially, where not much exposed to the sun’s rays, light chestnut; nor, as he states, does he hold to any one form of other presumed peculiarities, whether “of nose, or lip, or calf or heel.” And it is well to keep in mind that of the peculiarities assigned to the negro, some of the most marked, as the colour of the skin, the crisp and close set black hair, and head and black eyes, may better fit them for their native tropical climate; a climate as fatal to the white races, as that of our northern regions is to the African,—justifying I believe, the proposition that the white man and the black cannot live together on the same terms, *i.e.*, substituting *climate for soil*; and of this we have already tolerable proof in our West Indian colonies, where, since the abolition of slavery, the negro population has been rapidly increasing and prospering and the white population has been decreasing,—and not merely since emancipation, but before. Picture to yourselves a white man labouring, as I have seen him at labour, with a hoe in hand, an umbrella over his head, and a white face cloth over his face, and you will comprehend how unfit he is for field labour under a tropical sun, and the folly, and indeed cruelty, of importing, as has been too often done, English labourers into our West Indian colonies. The proportionally great mortality of white troops in all tropical climates, proves to demonstration, its unfitness for white races. Next, as regards mental qualities,—the same remarks seem hardly less applicable. Even amongst our own people, what an infinite variety of intelligence is observable; and as regards classes, surely very much in proportion to educational means employed in aid of the development of the intellect. I once asked a very intelligent physician and planter of Antigua, who had taken his degree in Edinburgh, what he thought of the intellectual capacity of the negro? His reply was that he considered it quite equal to that of the European. One of the most interesting sights that came under my notice whilst I was in the West Indies was a school for negro children of various ages, under the superintendence of the

learned Principal of Codrington College. I happened to be present during an examination, and I was truly surprised at the mental activity and intelligence and acquired knowledge which these young scholars displayed ; and the same gentleman has expressed his opinion, both as regards the activity of the young mind of the negro, and its capability of further advancements with continued education,—an opinion of more value as founded on his knowledge of the progress made by coloured students in training at the college for holy orders. Professor Tiedeman, I need hardly remind you, has given many instances of negroes who had made a certain progress in the liberal arts and sciences and distinguished themselves as clergymen, philosophers, mathematicians, philologists, historians, advocates, medical men, poets, and musicians, and that many also had earned reputation by their talents in military tactics and politics. After careful inquiry, the results of which he gave to the Royal Society in a paper “ On the brain of the Negro, compared with that of the European and the Ourang-outang,” his final conclusion was, that there is no innate difference in the intellectual faculties of these two varieties of the human race,—he maintaining that the apparent inferiority of the negro is altogether the result of the demoralising influence of slavery. And, now reflecting on the innumerable and terrible evils which slavery has produced,—evils which, Nemesis like, have not spared their masters, blinding their moral sense and degrading their character, may we not well congratulate the present generation on the prospects, now at last opening, of total abolition of slavery in America and its islands ; and that, with an arrested demand for African slaves for exportation, may not a ground of hope be entertained that the dreadful curse may ultimately be removed from the entire of Africa, and that once abolished the African races may then have, what hitherto they have only partially possessed, a fair field for exertion ; and the fact that those tribes which have been the least oppressed by slavery, and have had the advantage of a good climate and of a soil not ungrateful, as in the highlands of Central Africa,—have made fair progress, comparable perhaps to that of the ancient Gauls and Britons, may it not at least warrant the hope, that they too, like them, may under favouring circumstances, run the like course and attain the same height of civilisation : or, a mode of civilisation of their own, distinguished for greater geniality,—a stronger display of the natural affections, and an absence of that stern severity, that iron resolution which have left their stamp on the character of most European nations in times of utmost trial—of whom the Spaniards and French are the most striking examples in their wars of religion, and our countrymen, including the *perfervidi Scoti* in all our wars, especially the most recent. This hypothesis of a milder type of civilisation, which the negroes may inaugurate, was brought forward by a well known writer in the *Edinburgh Review* when criticising the *Introductory Lectures on Modern History* by the late Dr. Arnold, and his opinion “ That modern history appears to be not only a step in advance of ancient history, but the last step,—as if there would be no future history beyond it,”—the fulness of time having been reached. The opinion—this opinion of the critic—that this stability of history is

not proved,—that a new era may open, viewed merely as a possibility, may be deserving of thought. It is not one that I can advocate—believing, as I do, that the several races of mankind are not essentially different. However, there are traits in the history of the coloured races which might be brought forward in support of the speculation. In giving the quotations from Shakespeare, I broke off without finishing the speech of Shylock, assigning as a reason, my belief that the negro is less revengeful than the Jew is represented. Now it is very remarkable how little of the revengeful passion the black races have shown under oppression. Even during the worst times of slavery the murder of a white man in our colonies was a rare occurrence; and, on the great event of emancipation, the freed negroes seemed to have had but one strong feeling, that of gratitude associated with the religious sentiments of adoration to the Supreme Being, for this great boon conferred on them. The day was marked by crowded congregations at places of worship; and so it is kept, in commemoration, annually, to the present time. Whatever the future history of the human race may be,—surely it becomes us to keep in mind, that those varieties of it—those nations which are now distinguished for their advances in the sciences and the arts, were once rude and what are commonly called barbarous, and that, to adopt the words of Dr. Arnold in the Lectures referred to, “Even the ancestors of the Athenians were to be no otherwise distinguished from their barbarian neighbours than by some finer taste in the decorations of their arms, and something of a loftier spirit in the songs which told of the exploits of their warriors.” Keeping this well in mind let us not treat with contempt,—often ending in cruelty,—existing races, still, as it were, in their infantile state,—but view them with kindness, giving them credit for capabilities for improvement, needing only culture and sustained education to bring them forward and into the pale of civilisation. Of all existing races, the natives of Tasmania and Australia are commonly considered of lowest type. The former have been supposed ignorant even of the method of kindling fire—they are a solitary example—and under the necessity of preserving it with all the care and after the manner of the vestal virgins. This is not the case, as I have been assured by a gentleman—Mr. Robinson, their appointed official protector,—who, after careful study, formed a high opinion of their capacity, teachability, and of a certain innate goodness of character.

Mr. DENDY said he felt in a delicate position with regard to the paper; for it was a maxim *de mortuis nil nisi bonum*, nevertheless there were many of the author's remarks to which he must decidedly object. In the first place, they expressed the erroneous ideas that were broached twenty years ago. It was asserted that the Jew and the Negro might be assimilated, and a speech of Shylock's was quoted, and the sentiment expressed was applied to the Negroes. He (Mr. Dendy) could not accept it as a truth that the Jews and Negroes were so approximate; because the Jews were of the Caucasian race, and the Negroes were not; neither could he, nor any anthropologist, admit their similarity when looking at their respective organizations. Nor in the assumed similarity of their characters was there any real

resemblance ; for the general character of the Jews was not to be taken as justly represented in the character of Shylock.—there were Shevas as well as Shylocks. Looking at the question anatomically, it would be found that a great difference existed between the Caucasian and the Æthiop. The muscular system of the latter was not so highly developed ; and Mr. Dendy referred, in confirmation of that opinion, to the recent cricket matches, at Kennington Oval, between Englishmen and Australians. The latter batted well, but they lost every game because they could not run. The Negro, in fact, could not run ; he lifted his legs high as an Andalusian horse does in his *amble*, and went at a slow pace. Then the working propensities of the Negro could not be affirmed at the present day. In the Southern States of North America they could not get the free Negro to work regularly, pay him whatever they would. The Negro was drunken and idle, when not compelled to work by necessity. Next, as to mental capacity, the Negro, with few exceptions, could not be educated beyond a certain point. After boyhood, their mental development seemed to be arrested. It was the same with apes : when young, they exhibited a gleam of intelligence, bearing some comparison to that of children, but when they approach the adult period, they were very different from human. As to the assertion that the anatomical differences between the Negro and the European were trivial, it was only requisite to compare the skulls on the table to demonstrate their comparative development. The paper seemed to have been written rather in a party spirit, favouring the question of direct Negro emancipation, and was very much in the style of *Uncle Tom's Cabin*. He felt assured that his opinions respecting the Negro would be borne out by most Americans, and he thought the paper was calculated to mislead ignorant persons, and to produce false impressions. The treatment of the Negro should be that of a wayward child,—kindly, yet very firmly.

Mr. RALPH TATE, speaking from his experience of the Negroes within the last two years, said he considered them to entertain an exaggerated opinion of their own importance ; that they were saucy and idle, and would not work when they had obtained enough to supply their present wants. He had seen some of them turn out tolerably good work ; but they had no taste, and required direction. The inferiority of their muscular system, compared with Europeans, was to be seen in their legs. He never saw a Negro run. The influence of climate on the Negroes, he thought, was much the same as on white men, and they were more susceptible to diseases. In the mining districts of Guiana they were almost always ill ; but that might in part be attributed to their imprudent mode of living. They made good miners, while the natives of the country were useless for the purpose ; they also undergo fatigue better than any other men who could be introduced from other countries. They worked from seven o'clock in the morning until four in the afternoon, with a cessation of an hour at midday, and they worked indefatigably during the time. They earned as much as from 10s. to £1, and, in some cases, £3 a-day ; they spent their money very freely, and were thus led into danger. By judicious management they would

do the work set them. With regard to their intellectual capacity, he thought the Negroes were capable of attaining a limited amount of education.

Dr. HUNT expressed his regret at being obliged to speak against the character of the paper, which he was surprised should have been offered to a scientific society by a man so eminent as Dr. Davy, the brother of Sir Humphry Davy, although any communication from him was entitled to attention. He had, indeed, put the case in favour of the Negro in a forcible manner; but he had not advanced anything new. In the discussions on the subject some years ago, distinctions were made between the different Negroes in Africa; but the author of the paper did not recognise any distinction between them, and considered the Negroes in all parts of Africa as the same. He attempted also to controvert the opinion that, in the colonies, the white man and the black cannot work on equal terms; that was, however, a matter that depended on climate, and in some respects therefore, in a hot climate, they would work better than Europeans. Again, the author drew the inference of equality from the fact that the cries of children were the same in all parts of the world. He might have said the same of the cries of the young of most mammalia. Dr. Hunt then proceeded to comment on the authorities quoted in the paper, noticing the reference to Jacob Omnium, and to the evidence of two gentlemen sent out to Jamaica by the Society of Friends. With respect to the latter, he remarked, that the members of the Society of Friends generally saw what no other European could see in the Negroes,—that they were all peace, quietness, amiability, and goodness,—and could not see what was in their characters as seen by other people. With regard to their capacity for labour, it had been shown in a paper, written by Dr. J. C. Nott, that the Negroes had great repugnance to agricultural labour; that in America they were becoming worse and worse every year, and were dying out by disease. As an anthropologist, he admitted he was delighted to find the Negro in the present state in America; for it afforded an opportunity of seeing the Negro problem worked out in that country. He was frequently receiving letters to the effect that the views of some of the Fellows of the Anthropological Society were being verified, and that the attempts to educate the Negro were forcing him to his ruin. Dr. Davy spoke of his experience, which was thirty years old. He agreed with Mr. Dendy, that the Negro could be educated to a certain point, but only so far, and beyond that point his progress would stop. But the question then arose as to the amount of good to be done by it. A gentleman who had been in America, who previously conceived the Negro to be capable of a certain amount of intellectual advancement, now stated that he had changed his opinion, as most persons who have been in America did. All the facts he had read in the papers, the statements of scientific men, and the correspondence he had received, agreed in representing the present state of the Negroes in America to be worse than ever. In certain climates, no doubt, the Negroes were very useful, and he hoped they would become useful to the rest of humanity; but in their present state they

were fast dying out in America, owing to the attempt to force them into an unnatural position. Experience had shown that the worst fears respecting the Negro had been verified, and he could only say he wished that such had not been the case.

Mr. CONWAY said it was of the utmost importance that the subject should be treated without prejudice, and he regretted that anything had been introduced in the paper to give rise to a feeling of that kind. The question of emancipation was not involved in the character of the Negro, for nearly all the Negroes in America were mixed with European blood, it being very rare to see there a Negro of pure blood. He had been born and brought up among those people. His father was a slave-owner, and he had taken great pains to observe the characters of the slaves among those who were most unmixed in blood. So far as his experience extended, he must say that the Negroes had the advantage of the Whites in point of activity; for the southern poor white was about the laziest man in existence. With respect to the opinion of Mr. Higgins,—better known as Jacob Omnium,—quoted by the author of the paper, he attached more importance to it than Dr. Hunt seemed to do; for Mr. Higgins was a man of perfect truth, and had himself employed Negroes extensively in the West Indies. If he had not profited by their industry, he would not have said so. As to the assertion of their repugnance to agricultural labour, he called attention to the fact, in contradiction to that assertion, that lately in all the elections in the Southern States, the Negroes were threatened by their masters that they would not give them work if they voted for the republican candidates; the threat of withholding work from them showing that, in their masters' estimation, the Negroes were anxious to work. It was a matter of fact that, since Savings' Banks had been established in the Southern States, the Negroes had deposited in them four or five millions of dollars. That fact showed that the liberated population were working industriously. As to their being worse off than they were before emancipation, he believed that, to a great extent, they were so; for there was a hope entertained by the southern planters that there would be a return to slavery; and hating as they did, from principle and connexion, the present state of things, they had reason to make him uncomfortable, and, he was consequently maltreated and was badly off. But when there was seen to be no possibility of a return to slavery, their condition would be altered. It was the fault of the planters that the Negro was not better off, and it could not fairly be attributed to the character of the Negro. This complaint against the Negro that he was worse off than before, reminded him of the Frenchman who, when convicted of the murder of both his parents, appealed to the court for mercy, because he was an orphan. The Southerners looked on emancipation as a great wrong; and the present state of things in America was artificial, and had no bearing on the character of the Negro, or to the position he would normally occupy. As to his capability for education, Mr. Conway did not consider the difference between the European and the Negro furnished a warrant for saying that his intellect is inferior to that of other un-

developed races. In his physical characteristics there seemed, no doubt, to be something peculiar ; but similar differences were observed in different other races.

Mr. BURNS thought that in reviewing the position of the negro his circumstances ought to be taken into consideration—organic, parental, educational and social, as these were the conditions which regulated all men. The tendency of his organisation was towards the nutritive, sensuous, and emotional. His parentage bequeathed to him no hereditary mental qualities of a high order. Their minds, as a race, were devoid of educational influences, and their social position was that of the slave or savage. Where circumstances had enabled a favourable change to take place in the conditions of the negro, he had displayed highly commendable qualities in various phases of active life. The speaker pointed out that the same have obtained amongst our own countrymen. A vast improvement could be noticed in three generations of culture, and there was a great difference observable between the Dorsetshire labourer and the Lothian ploughman ; the denizen of the east end, the city, or the west end of London. The people of Great Britain had a very different conformation of cranium from what they had a few centuries ago, as was indisputably evidenced by the skulls dug up in old abbeys, &c. Culture and improved conditions had effected this desirable change, raising the British from a state of barbarism to the highest point of present civilisation, and he thought similar treatment would have a like effect upon the negro.

Dr. HOLDEN made some observations respecting the alleged equality between negro and European children. He said he had for nearly two years assisted some young ladies in the management of a negro Sunday school near New York, and had no doubt of the children being very different from those in any White school. They were everlastingly restless and fidgety ; attention could only be caught by appeals to the eye or ear, as with pictures or singing, and then but for a moment. The total absence of the slightest effort at reflection and the constant animal restlessness, marked a wide difference between black and white children.

Dr. NICHOLAS said he had listened to the paper with great interest, and he thought the testimony brought forward in favour of the negro was very satisfactory. Being himself free from prejudice on the subject, and belonging to no "school," he had listened with respect to the sentiments of those who had lived among the negroes ; and he thought that some of the accusations that night brought forward against them were of little value. It had been said, for instance, that the negro would only work when it was to his advantage to do so. Now, we were all, he thought, about the same in that respect, and we should not blame the black man for possessing one of the chief traits of Englishmen. The fact that the negro was much employed in labour was itself proof of his strong muscular power. He regarded the negro, with all his defects, as a hopeful part of humanity, fitted, as proved by experience, to undergo culture. It had required centuries of culture to convert the savage Saxons into the Englishmen of the present day, and even now there remained much to accomplish. On com-

paring the Dorsetshire and Wiltshire labourers, and many of the dwellers in the eastern part of London with the negro, he doubted whether there was much advantage on the side of the former.

Mr. HAMILTON observed that when anyone attempts to teach negroes anything he cannot fail to observe the great restlessness of their characters. The work to be done must be placed before them, and it must be made clear to them that they must do it. There was, indeed, a place for the negro, which was in his own country; and he should not be interfered with. Speaking of the negroes in southern Africa, he said that they cultivate the soil when it is their own, but even then the men won't do it, but leave it to the women. The men marry early and have a wedding once a year, getting their wives to do the farming work. They are perfectly happy in that state, and our missionaries have no business to interfere with them. The coolies who had been introduced into the country were much inferior to the Zoolu Africans, for savage people were always best in their own country.

The meeting was then adjourned to the 4th of May.

MAY 4TH, 1869.

DR. BEIGEL, VICE-PRESIDENT, IN THE CHAIR.

THE minutes of the previous meeting were read and confirmed.

The presents received since the last meeting were announced as follows:—

FOR THE LIBRARY.

From the INSTITUTE.—Journal of the Royal United Service Institute, No. lii, 1868.

From the SOCIETY.—Transactions of the Geological Society of Glasgow, Vol. iii, Part i.

From the SOCIETY.—Proceedings of the Royal Geographical Society, Vol. xiii, No. ii.

From A. L. LEWIS, Esq.—One Chinese Anatomical Diagram.

From the SOCIETY.—Royal Society of Tasmania, formerly Royal Society of Van Diemen's Land: its Reports from 1848-66; Catalogues of Plants, 1857, 1865; Monthly Notices, 1863-1867; Abbott's Meteorological Observations.

The CHAIRMAN said he was sorry to have to announce that the Society were about to lose one of their most valued officers, for the Director, Mr. Brabrook, had tendered his resignation, a government office having been offered to him which he had accepted. The Chairman bore his testimony to the valuable work Mr. Brabrook had done for the Society; and he said he did not know how the want could be supplied which his resignation would occasion. It was only the presence of Mr. Brabrook which prevented him (the Chairman) from stating more fully the valuable services he had rendered to the Society.